2:Ling & Ruey--299 E-5 (1833) 1947 AE5 Miao AE5

/194 cont./

1. The Magic of Drawing Water

789 Any magic has three elements: the magician, the ritual,
791 and the incantation; these three, according to Malinowski, are
868 the perpetual trinity of magic. (2) The magician who draws

2. See previously quoted Malinowski, p. 110.

water receives the training from a teacher. The teaching takes place at night in the third night watch and requires a long wooden bench, on which are placed incense, candles, paper money, tea, a cock, a red-ink pen, three chang of green cloth, a pair of shoes, and an envelope of money. The teacher communicates the incantations orally and transmits the ritual by performing them. /195/ Last of all he cuts the skin of his apprentice's head to make it bleed. The human blood and the cock's blood are mixed together with cinnabar for drawing spells and making books. After this has been taught, the student must practice every day within the next 49 days. After this period is over, he practices only on the first and the middle of each month, burning incense as he does so. It is said that if he practices wholeheartedly he will get spiritual help. The magician who learns the magic of drawing water all his life
[262] must abstain from eating pigeons of the sky and dogs, horses, and monkeys of the land, and eels, turtles, and loaches of the water. An infraction of this rule would make his magic ineffective.

755 The ritual of drawing water: a pair of candles, three sticks
719 of incense, a bowl of uncooked rice, a piece of meat, a cup of clear water, and a quantity of paper money are used. At the beginning of his performance the magician must imagine the situation under which his teacher taught him the art. He first lights the candles, then the incense, which he sticks into the bowl of rice. On the rice there must be put some li-shih money, the amount not being set. After that he takes a cup of water,

[161 cont.]

177 439 294 Since cultivation and the treatment of hemp is difficult and complicated, the "Méo" are adopting little by little the use of cotton materials which they buy in the markets from natives of the other groups. Likewise the women purchase from the Chinese merchants needles, multicolored thread and silk, glass decorations, and so on, used in their embroidery.

531 294 868 The art of embroidery, of which some of our photographs give us an idea, is developed to a degree of perfection one does not expect to find among these tribes, who in other respects are rather primitive. The young girls are trained from an early age in this delicate art, and they themselves prepare all the very richly decorated pieces of their wedding costumes.

273 The "Méo" make alcohol from rice or maize, either by fermentation or by distillation. For the latter process, they make use of the stills already described.

317 439 The "Méo" of the sector of Thanthuy carry on an important commerce in coffin wood, a fossilized wood which has become proof against rotting and is much sought after by the Chinese for making coffins.

326 [411] The "Méo" armorers manufacture guns with very long barrels, of a model analogous to those of the "Man." The "Méo" know how to make powder. They carry it in a small powder flask of horn, suspended from the neck by a cord on which colored glass beads are strung. They are adroit [162] and fearless huntsmen. They do not 224 fear to confront panthers and bears with their rudimentary weapons. Those of them who are enrolled in the corps of partisans charged with guarding the frontier, and who, as a result, are armed with a model 1874 rifle, demonstrate remarkable skill in hunting wild beasts, firing only when certain of making a kill in order to economize their precious ammunition. (We have had to pay the "Méo" partisans relatively large sums for the destruction of harmful animals, because of the bounty of 10 piasters for each panther killed.)

226 262 The "Méo" are not fishermen, fish being relatively rare in the upper reaches of the mountain torrents. Nevertheless, they eat fish (fresh or dried) when they have the opportunity.

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M 854 [482] Abadie (1), while discussing the carrying of burdens on the back,

1. Page 160.

also mentions the child-carriers of the Meau: "This method of carrying loads is also used for small children, whom the women hoist on their backs, packed in a kind of bag that is held on the shoulders by means of two supports." Abadie published illustrations of this on Plates 39 and 40 of his work. There are no cradles.

A M 855 Among the Akha small children are cared for by the parents, among the Meau chiefly by the grandparents. Older siblings also devote much time to them and are often entrusted with the care of somewhat bigger children. From six to eight years of age they are taken into the children's group (see the section, "The Children's Group," in this chapter).

A M [868] [867] In both tribes much time is devoted to the children. The mother attempts to teach her child a few words at an early age; she begins with the expression for father and mother. Thus, from a young age the child has continual social contact all day long. Accordingly the social components are more strongly developed than among European children of the same age. The

M 114 855 situation is therefore nothing like what Lajonquière (2) writes

2. II, p. 315.

about the children of the Meau: /58/ "They grow up without supervision and moral education, a prey to their instincts, and are forced into hard work in the fields as soon as their age permits them to do work."

A M 857 [609] [867] [157] [123] The children learn very early to distinguish between family and tribal members and persons who are foreign to the tribe. They are not bashful, but are very curious, and because of these qualities become very annoying to strangers after a brief acquaintanceship. On the other hand, they do not like to be watched while they go about their own business. Thus it came about that everywhere and in no time we were the focal point of the children, who crowded around us in droves and

/60 cont./

A 524 children of the Akha also have a special fondness for the tobacco pipes and knives of the adults (Ill. 18).[1] They are serenely entrusted with these objects, and it would make a European mother's hair stand on end if she could see how the little children handle the large, keen-edged knives. I never saw an accident, however. On the contrary, the children showed themselves to be surprisingly skillful and soon learned to be masterfully adept at using the dangerous implements.

A M 857 Play-acting of all kinds is very popular. In this I noticed that both the Akha and the Meau children frequently include their smaller siblings. The larger child, for instance, is the animal, the smaller one, the owner or shepherd. I repeatedly observed the children at "pig-driving" or "cattle-saddling." Another such game is the "father-and-mother game"; if dolls "play," too, the children are the parents and the dolls the children. These doll-children are usually made A M [524] of pieces of wood or fabric twisted together. The father-and-mother game in particular is happily played by boys and girls together. The hunting game also seems to be very popular. One child is the hunter, and the other children form a herd of deer or pigs. One child skins and cuts up the booty; another cuts the meat in strips in order to dry it in the air. The children have a great deal of imagination and are tireless in inventing such games.

A M 857 ● 868 In these acting games the children attach no importance to facial expression, but more to an exact imitation of the sequence of events and the correct execution of the activity portrayed, which from their earliest years they have observed in adults. In this manner the children at play imitate all the activities of the adults. Long before they acquire the physical strength to do real work, they have an astonishing command of an activity. The girls, for example, learn all kinds of housework, such as cooking, sewing, wood-gathering (Ill. 15),[2] work in the fields, and the like, while the boys learn to hunt (Ill. 17 and Ill. 78)[3] set traps, chop wood, plait, and likewise field work. In short, the children learn all the work which

1 [see cat. 116, p 108 - ANALYST]
2 [ " " " , p 87 - " ]
3 [ " " " , p 576 - " ]

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A M 857 868 befits their sex. The doll, for example, is fed in the same manner as the mother /61/ is seen feeding the younger siblings at meals. These same meals are prepared for the dolls. The returning "hunters" are served liquor, and the world of the adults is incorporated in the play activity. The most popular games, however, are the "ball game" and the "laying out of a rice field," in which all the procedures, from the clearing away of the trees to the burning, from planting to harvesting, are carefully imitated.

Differences in the games according to age groups or sex cannot be established among either the Akha or Meau, because all age levels and both sexes play these games together. It can be said, however, that technical games are played only by the boys. To be sure, it never occurs to them to build a water wheel, but they are very skilled at making small traps, with which they catch smaller animals, such as birds, lizards, and the like. In only one instance did I see an Akha boy, about eight years of age, with a small windmill.

A M 857 524 532 The children look for materials for their toys in their environment and therefore use stones, sand, loam, clay, bark, wood, grasses, and bast (Ill. 16).[1] They work with this material and use it to make their toys. In this manner they turn out representations of small houses, animals, human beings, implements, weapons, and the like in play. Among small children the representation is not very true to life, but beginning with the sixth year the characteristic features are gradually brought out more. Boys at the age of eight are already able to model quite realistically in clay, and even riders on horseback are clearly recognizable. The Meau children dress their clay dolls in palm-leaf skirts, to indicate the pleated skirts; in place of the turban small colorful pieces of cloth are used. In accordance with their own attire, Akha girls equip their dolls with a "girl's bonnet" made of leaves.

1 [See cat. 116, p 88 - ANALYST]

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/66 cont./

A 526 bóytsĕŭ is likewise a game of the Akha. Strips of bamboo are placed in a row upon the ground, thus dividing the area. On either side of the bamboo line a group of players, equal in number, take their positions. The point is to seize the head of the opponent, which the person attacked naturally tries to prevent by quickly turning and ducking. The winner is the one who finally succeeds in seizing the head of his opponent.

ŏkŏbĭŏ is the Akha name for a game in which a boy throws his cap at the playmates running past him, who try to dodge. /67/ The one who is nevertheless hit must take the place of the first thrower.

tsăytsăy is another Akha game. Bamboo strips are used to form a circle in which the players stay, except for one. This one runs around outside the circle and tries to hit someone in the group. As soon as a player is hit, the two exchange places, and the game starts anew.

dăkŏyŭă is an Akha game. A small pile of wood is heaped up, which a watchman with a stick in his hand must guard. The "robbers," however, come from all sides and attempt to steal the wood from the one who is trying to defend it. He kicks and strikes out and sometimes plants proper blows. Nevertheless, he cannot prevent the theft, and the winner is the one who succeeds in getting the last piece of wood.

pătsĕtsŏ is a gentler Akha game. The children form a row, each child hooks one leg into one of the child in front of him, and then they hop around in a circle (Ill. 21).

M 526 Competitive games and the determination to achieve record performances are familiar to the children of the Meau, very much in contrast to primitive peoples. For example, they know and like footraces and shooting matches with their little guns (Ill. 78)[1] or the crossbow (Ill. 79)[1] (see also the chapter, "Weapons"). To be sure, these are games played mostly, the M [168] shooting matches exclusively, by boys, who have already mastered the use of the weapons at the age of eight. In Tonkin competitive games seem to be even more widespread among the Meau. Lajonquière (1) reports that the Meau

1. II, p. 315.

[1] [See cat. 116, P576 - ANALYST]

/78 cont./

A M 596 a son has built his own home does he himself come to enjoy the rights of a head of a family. It has already been explained in detail (chapter on "Social Organization," section on "Family Units") that this position is never abused. It is obvious that along with the head of the family his chief wife has a decisive part in the rearing of the children. Only the sponsor has some rights with regard to the children (see "Naming and Admission into the Family Community," in this chapter), but he, too, must defer to the commands of the father or head of the family. On the other hand, the sib from which the mother comes after her marriage, does not have the slightest right or obligation concerning the children (see the chapter, "Social Organization," the section on "Organization of the Family").

[595] [608] [614]

A M 855 596 M [595] A [603] Among the Meau, the rearing of the children is in general first of all incumbent upon the head of the large family and his chief wife, and only secondarily upon the parents of the children. Among the Akha, on the other hand, the rearing is primarily the business of the parents, while the grandparents merely help. The care of the small children, as well as the rearing of the girls, is chiefly the task of the women; the rearing of the boys, that of the men (Ill. 63).[1] I also saw fathers, however, who spent hours with their two- and three-year old daughters, letting them ride on their backs and romping about with them. In one case, a little Meau girl began to cry inconsolably when the head of the large family, in this case the grandfather of the child, took up his rifle, for the child knew that he was about to go hunting, which meant a separation of several days.

A M 868 The basis of child-rearing among both the Akha and Meau is to have examples imitated (Ill. 64).[2] There are only a few difficult and complicated work procedures, such as forging, tool-making, the working of precious metals and the making of weapons, hunting of big game, the preparation of opium, weaving -- and among the Meau all the processes connected with batik work, especially the design of the patterns -- which cannot be learned automatically in play/ They require precise explanations and detailed /79/ instructions, and from the start the parents show an indefatigable patience and good nature and constantly endeavor to point out to their pupils their mistakes.

1 [see oct 116, p469 - ANALYST]
2 [" " " p470 - " ]

/79 cont./

A M 868 The small child is first taught how to speak, beginning with the words for father and mother. Later comes the simple housework, and only then the aforementioned more difficult spheres of work. For the latter the parents on the one hand select those children who exhibit special talents for the one or the other sphere; on the other hand, the educators and parents naturally seek to train the children in those crafts which they themselves as teachers and models have mastered extraordinarily well. One Meau father, for instance, who was an excellent hunter, said to me: "I would have liked to make a hunter out of my oldest boy, but he is only interested in my smithy.

A M 867 869 Besides these things which are required to master the material aspects of life, the educators and parents also instruct the children in religion and medicine, since this is not the business of the shaman, as well as manners and good behavior, which is very important in view of the traditional politeness of the Meau! In short, education includes everything that will enable the child to master life later on and to become a respected member of the community. For the rest, all the wishes of the children are complied with as far as possible. To be M [868] sure, among the Meau they are not trained to dance, but they are not prevented from dancing.

A M 861 From earliest childhood punishment and reward are used as a means of education. Disobedient children are reprimanded, and if this does not help, they get a beating, along with references to their duties, up to the age of eight, as parents explained to me. Actually I never saw adults actually beat a child. As a reward, on the other hand, a father may carve a small crossbow for his eight-year-old son, or, among the Meau, ask the blacksmith to make a small gun for his well-behaved son.

A M 543 858 The children are brought up remarkably well. They obey promptly, and one rarely sees it happen that a child has to be punished. The children are treated equitably, but there are always special favorites. As a rule, it is the ailing or weak upon whom /80/ the affection of the parents is obviously bestowed, or upon the youngest, who naturally are also the weakest. The older children do not mind this, and siblings are generally not jealous at all as soon as they have

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M 185 858 /81/ One blacksmith was trying to educate his son to become an even better man at the same trade. One mother wanted her daughter to develop into a good batik designer. Another father wanted his son "to be made into a brave and industrious man"; a third father wished him to be "capable and clever." As was said, among the Meau the ideal factor always came before the material one. Only once did I receive the answer: "May he become clever and rich." In the case of girls, little value was placed upon intelligence and beauty; it was hoped that they would best master women's work and become industrious women who would have many children.

A 185 858 The Akha are much more materialistic than the Meau. They, too, love their children tenderly, and what was said about the Meau in this respect generally also applies to them. Nevertheless, when I also questioned as many Akha as possible, they often replied that children were needed since they could help with the work, an answer which, as was pointed out, I received only once from my Meau informants. Accordingly, materialistic considerations are always in the foreground in the plans for the future of the children among the Akha. Among them the mothers usually declared that they wished their sons to becom so industrious and skillful that they would be able to support a family well. The idea of security was thus the foremost consideration in these replies, as well as in the ones which I shall not specifically quote. In only one case did an Akha father wish that his son would become a good physician, "because health is the most important thing in life." Despite their obviously happy youth, the adult Meau talk of it only rarely, the Akha almost never. Men might perhaps describe how they obtained their first gun or how they shot their first muntjac and the like, and women remember as an impressive moment of their childhood how they cooked alone for the first time or how the mother explained batik work or the use of the loom to them.

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A M 857 [534 538] may happen that a father gives his child a simple tube flute /Stabflöte/ or a whistle. Otherwise there is no art in the life of the children which is not also practiced by the adults. I did not find nursery rhymes or fairy tales; /84/ singing, however, plays a great role in the life of the Meau children, while among the Akha instead of this it is dancing (see the chapter, "Art," section on "Dancing").

M 533 M [868] [535] The Meau mother sings her baby to sleep and in doing so tells it about the work in the fields; the father or the older brothers, however, sing different songs to the boys, especially the old love songs. Not until they are about fourteen years old do they learn the dances, which are closely tied in with the cult (see the chapter, "Art," section on "Dancing").

A 535 857 868 It is otherwise among the Akha, among whom dancing plays an important role even at the earliest age. I repeatedly saw three-year-old girls trying to imitate the dances of the adults. As soon as the children are to the slightest degree physically able to do it, they dance with devotion and persistence and try to learn all the details of the dances. The adults do not support them in this endeavor; they do not teach them and do not correct their mistakes; instead, the older children guide the younger ones and make them aware of their mistakes. The children's marked talent for imitation is very helpful in this.

A M 532 Plastic representations are unknown to the Meau (see the chapter, "Art," section on "Painting, Sculpture, Ornamentation"). It is therefore amazing that the children, though they never see products of this form of art activity, are nevertheless able to make human and animal figures out of clay (Ill. 65).[1] The same is true of the Akha children who do not see any sculpture except the wooden figures standing before the entrances to the villages (see the chapter, "Religion and Magic," the section on "Deities and Spirits").

1 A [See cat 116, P471 - ANALYST]

/320 cont./

291 531 especially artistic. On the dark-blue background there are yellow squares, and in them red squares set on the points are sewed. Similarly, all the other red parts of the pattern, as well as the narrow, white and colored stripes, are strips of material sewed on. Pattern 3 of Colored Plate IV is also produced in the same manner; only it should also be mentioned here that four lines in white silk, crossing one another, are embroidered on the black squares of cloth that are sewed on. [868] [294] This embroidery in stripes is extremely laborious work. As soon as the young girl has learned it from her mother, she starts on the embroidery of her future festive attire and often works on it for many years during all her free time. It must also be pointed out that the sailor collar is often worn reversed so that the beautiful embroidery is not visible. I noticed this among almost all the women of the Black Meau and trace it back to their thriftiness, which perhaps prompts them to protect the beautiful embroidery from the sun and rain.

184 291 531 The pleated skirt reaching only to the knees is very becoming to the women. It consists of a strip of material six meters long, which is closely pleated and, by means of a binding holding the pleats together, to which narrow bands are fastened, is tied open in front around the middle. The skirt of the Black or Flowery Meau has three different longitudinal stripes (Ills. 58 and 61).[1] The upper one is plain blue, and the lower one is likewise dark blue, but with a strip of colorful cross-stitch embroidery sewed on (Colored Plate II, No. 5); the middle stripe is batik work (chapter, "Art," Figs. 8-13). The colorful strip of embroidery sewed on the rear edge of the skirt (Colored Plate III, Nos. 4 and 6) is provided according to the taste of the wearer, with the most varied /321/ cross-stitch patterns. [294] One sees young girls embroidering on it whenever they have a minute of time (Ill. 87).[2]

[1] [See cat 116, pp 447 + 449 - ANALYST]
[2] [ " " " p 620 - " " ]

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/Between pp. 346 and 347/

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283
868
576

Ill. 64. Meau boys learn how to make a rope.

/394 cont./

702 868 Military drills do not take place, for every Meau learns as a child how to handle weapons, which also help to secure food, and the technique of warfare is relatively simple in the primeval forest and the difficult mountainous terrain of the region inhabited by the Meau. On the other hand, in case of 701 war, there follows a precise division of the army into districts, which are obliged to furnish riflemen, spear-bearers, and cross-bow archers, but no cavalry.

[634] As soon as war threatens, every great chief (tsün kŏän) (see the chapter, "Political Organization") appoints a supreme commander-in-chief (tă lĕn tĕŭ), under whom stand the superior leaders (ŏu lĕn tĕŭ), to whom in turn is assigned a number of subordinate leaders (lĕn tĕŭ). Each subordinate leader commands three officers (tsŏu fŭ), each of whom is in command of 60 to 100 men. All of the supreme commanders-in-chief for their part are under the king as the supreme war-lord.

726 [202] Upon the order of the king, the army is called up by the tă lĕn tĕŭ, /395/ who send out messengers. Some Meau tribes seem to have also used signal drums (1). The rallying of the

1. Album Gotha, No. 81.

army followed within a few days or hours. As soon as the [714] messenger has arrived, the warriors take up their weapons and adorn themselves with the white turban as the emblem of war. [251] In the meantime, the women pack some dry food for them which [484] will serve as traveling provisions for several days, and the warriors immediately hasten as quickly as possible to the places designated as assembly points by the tă lĕn tĕŭ. If the messengers did not mention any points of assembly, the men gather in the village of the respective superior leader (ŏu lĕn tĕŭ).

[721] Every war is preceded by a formal declaration of war, to which the opponent replies in the same fashion. Among the Meau, the tă lĕn tĕŭ draw up the war plan. I could learn nothing about any special protection of the army while it is on the march. The army marches forward in small divisions in a broad front. This marching arrangement is in any case the

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| The numbers are called: | Among the Meau in Thailand: | Among the Akha: |
|---|---|---|
| 1 000 | by kyin | [illegible] |
| 10 000 | kää kyin | [illegible] |
| 100 000 | pin kyin | [illegible] |
| many | [illegible] | yim yi |

In the case of numbers higher than twenty, various aids are used for further counting. Rice kernels, for instance, may represent the tens and maize the hundreds, for which I have given a practical example in the description of the division of the estate after the death of a family head (see the chapter, "Law and the Administration of Justice," the section, "Right of Succession").

On the other hand, other counting aids, such as knotted cords and the like, are unknown, as are notched sticks, which serve exclusively as a promissory note, and, to be sure, only among the Meau, but not among the Akha (see the chapter, "Law and the Administration of Justice," the section, "Property Law"). Savina (1) reports differently

1. II, p. 322.

concerning the Meau in Tonkin: His entire mathematical knowledge is restricted to the counting of notches in a piece of wood, in order to fix the most important events of his life. There are notches for births, deaths, marriages, drought, rain, and the harvest."

Neither the Akha nor the Meau have any special expressions for quantitative concepts such as threescore, dozen, or the like, but rather pronounce all numbers, even the highest. In this connection, the Akha know how to count up to about 100,000, the Meau far higher.

Among both mountain peoples, I was unable to find any special arithmetical method or system. Also, no arithmetical instruction is given; the appropriate knowledge like all other knowledge, is picked up in daily life.

/VI cont./

291 Ill. 61. The tying of the turban is an artistic affair. Because of the covered hair knot above the forehead, the turban towers high in front. The embroidered ends of the long blue turban cloth are visible on top. A black-and-white-checked cloth is wound over the blue one.

515 Ill. 62. Family idyll. The father delouses his daughter, and the wife simultaneously delcuses her husband. As a result of the very limited cleanliness and deficient body care, the Meau are filthy. Many colonies of lice thrive in the best possible way in the long hair. The Meau develop a remarkable skill for catching them.

Ills. 63-69. Children at play and work.

854 [858] Ill. 63. Father with his two sons. The Meau are very fond of children. The fathers often especially like to devote themselves to the small children, without making any distinction between boys and girls, and carry them around with them, though the actual care of small children is women's work. [462]

283 868 Ill. 64. Making a rope. Rattan fibers are twisted with the palm of the hand on the bare lower leg. Boys eager to learn watch with interest. Demonstration and imitation are the basis of child education among the Meau.

857 Ill. 65. A favorite game of the Meau children is the modeling of animal and human figures out of clay. The figures are dried in the sun and serve as toys.

482 854 Ill. 66. Child carrying. By means of special carrying cloths, the children are fastened to the backs of their parents and are not put down even during field work, for it would be difficult to watch and protect them against large cats and birds of prey.

125 Ill. 67. Drawing test among the Meau. Children and adults of different ages and sex were instructed by me to draw with my pencil within a given time and uninfluenced by a third party whatever occurred to them. The results disclosed interesting insights into the development and artistic talent of the natives. It is to be noted how the nine-year-old girl, who is carrying a younger [854]